

the mind to act as an arbiter and judge, and pronounce decisions on the cases submitted to it. In this respect—that is, so far as it judges and decides—it is analogous to the intellect or reason.

Some later ethical and metaphysical writers, we are aware, have maintained that there is no judgment passed by the mind on moral qualities being presented to it. The whole mental process is represented as "being one of the emotions, and not of the judgment or reason. And it is at once to be acknowledged, that if we define the reason or understanding as the power which distinguishes between the true and the false, or which discovers relations, as of the resemblances and differences of objects, we must place morality altogether beyond its jurisdiction.

Perceptions of this kind are in their whole nature different from the perceptions of the difference between right and wrong—between duty and sin. But if it be meant to affirm, that when the voluntary acts of responsible beings pass in review before the mind, it does not pronounce a judgment or decision, then we cannot but hold the view to be inconsistent with our consciousness, and as far from being well fitted to furnish a foundation to a proper ethical theory. Just as the mind, on certain purely intellectual propositions being presented to it, says, "This is true," or "This is false," so we find it, on the voluntary actions of intelligent beings being presented to it, declaring, "This is right," or "This is wrong."

The parties who are most inclined to remove morality from the region of the understanding, such as Brown and Mackintosh, are often constrained to speak of the moral faculty, and to talk of its decisions and judgments. The very language which they use, in speaking of the emotions which are supposed by them to constitute the whole mental process—the emotions, as they call them, of moral *approbation and disapprobation*—seems to imply that there must be a judgment of the mind. If

approbation and dis-
approbation are not iudgments. we know
not what can constitute
a iudgment of the mind. " We cannot."
says Butler. "form a
notion of this faculty, without taking in
iudgment/* Nor is it
possible to find language expressive of the
mental phenomena
which does not imply that. along with the
emotion, there is a
iudgment come to and a decision
pronounced ; and it would be
confounding the different departments of
the human mind alto-
* Human Nature, Sermon ii.